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REPORTS.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LXVIII (1913).

Pp. 1-10. Das Ende von Caesars Gallischer Statthalter-schaft und der Ausbruch des Bürgerkrieges. W. Judeich. Caesar's Gallic command came to an end December 29 of the year 50.

Pp. 11-15. Zur Geschichte des Lavinatischen Kultus. O. Seeck. A study of a fragmentary inscription found at Pratica, on the site of the ancient Lavinium, CIL XIV 2065. Seeck guesses that it belongs to the fourth century, and that it refers to the Emperor Julian the Apostate. He 'restores' the first half of each of the seven lines, and not only displays all possible confidence in his 'restoration' but also adds a naïve approval of its high literary quality. Denn in seiner reinen Form und der feinsinnigen Anknüpfung an das römische Nationalepos... gehört es wohl zu den geschmackvollsten Erzeugnissen seiner Zeit.

Pp. 16-21. Die Grabgruppe eines römischen Ehepaares im Vatikan. Ch. Huelsen. A study of a well known tomb-relief of a man and a woman in the Vatican (Hall of the Busts, no. 388). It seems to be described (c. 1580) in an anonymous account (Barb. Lat. 2016) of the antique objects in the garden of Alessandro dei Medici (afterwards Pope Leo XI)—a garden which lay near the ruins of the Basilica of Constantine and the Temple of Venus and Rome. The description is followed immediately by a copy of two inscriptions which apparently refer to the two figures; *Gratidia M. l. chrite* (for *Charite*?) and *M. Gratidius Libanus*. The cognomen suggests that the man was of Greek stock, and either a freedman or the son of a freedman.

Pp. 22-67. Hesiodos von Askra und der Verfasser der Theogonie. W. Aly. The author of the Works and Days is the Hesiod who is mentioned in Theog. 22, but he is not the author of the 'kernel' of the Theogony. The two poems are decidedly different in their poetical technique and in their language.

Pp. 68-90. Vergil und Quintus. P. Becker. The writer finds the influence of Virgil in Quintus' account of the fight between Achilles and Memnon (II 395 ff.) and in his description of the boxing match (IV 284-404).

Pp. 91-96. Nonniana. Arthur Ludwich. Textual notes on Dion. 2, 425; 5, 225; 11, 227; 22, 288; 25, 440; 33, 175; 33, 195; 34, 157; 42, 288; 48, 114.

Pp. 97-109. Plutarchstudien. K. Ziegler. III. Seitenstetensis und Matritensis.

Pp. 110-127. Der Frontinuskommentar. C. Thulin.

Pp. 128-152. Zur Ueberlieferungsgeschichte des Tertullian-textes. E. Kroymann.

Miszellen.—P. 153. W. A. Baehrens. Zu Apollodors Chronik (ed. Jacoby, p. 339). Bergk's proposal (Rh. Mus., XXXVII 362) to read *τρίτῳ* for *δευτέρῳ* is supported by a passage in Justin, XII 16, 8.—Pp. 153-4. Karl Praechter. Zu Julian or. 4, p. 135 C. A proposal to read *τὸ δὲ μέσον ἐξ αὐτοῦ <τοῦ> μέσου, τὸ δὲ τοῖς νοεροῖς αὐτὸν ἐνιδρύσθαι βασιλέα ἐκ τῆς ἐν τοῖς πλανωμένοις μέσης τάξεως*.—P. 155. P. Corssen. Zu Plinius N. H. XIV 58 und XVII 239. The writer finds that two of his own 'emendations' are unnecessary.—Pp. 155-6. E. Stechert. Zum Prolog der disticha Catonis.—Pp. 157-60. A. Brinkmann. Nachträge. In the *Θαύματα* of Kosmas and Damian, 17, 21, p. 142 D., read: *ὁ δὲ ἄλλος εἰς ὑπήκοον τοῦ ἀσθενοῦντος ἔφη*.—P. 160. Ch. Huelsen. Nachtrag zu S. 16, 1.

Pp. 161-201. Randglossen zu den Hellenika von Oxyrhynchos. F. Rühl. On the expedition of Demaenetus, on *δγδοον ἔτος*, 4, 1, on the credibility of Xenophon.

Pp. 202-216. Der Staatsstreich der Vierhundert. Th. Lenschau. A study of the coup d'état of the Four Hundred. The documents given by Aristotle, 'Aθ. πολ., 30-31, are the work of a commission of one hundred which was appointed by the Five Thousand. He has inserted them in the wrong place, immediately after the assembly at Kolonos. They ought to come after the fall of the Four Hundred.

Pp. 217-238. Wort- und Versrhythmus bei Homer. K. Witte. A study of the Homeric use of trochaic words which end in a consonant. In *ἡμιν* and *ὑμιν* the *ι* is long.

Pp. 239-250. Lenäen oder Anthesterien? E. Petersen. Discussion of a group of fifth-century Attic vases recently published by A. Frickenhaus.

Pp. 251-256. Horaz Ode I 32. R. Reitzenstein. The point of the poem is, May I sing now *inter arma* as well as I ever sang in times of peace and idleness. For Alcaeus in the midst of war or after the dangers of sea-faring sang not of the *dura navis*, *dura fugae mala*, *dura belli*, but of love and wine. And such songs are to me *laborum dulce lenimen medicumque*. Read *poscimur*, not *poscimus*, in the first line.

Pp. 257–278. Drei Epigramme des Martial. . G. Friedrich. Epigram IV 8 describes the *Emperor's* day. Hence read *continet* in line 1, not *conterit*. Epigram VI 3, like Statius, Silv. I 1, was written in October, 90. In Epigram VII 87 the proper names should be written, Claudilla (7), Telesina (8), Labyrtæ (9).

Pp. 279–285. Umfang der Lücke in Tacitus dialogus de oratoribus. K. Barwick. The lacuna amounted to just 1/12 of the entire work, or about 2 $\frac{3}{4}$ Teubner pages. Decembrio's statement *Post hec deficiunt sex folia* must be a mistake. He should have said *sex pagellæ*.

Pp. 286–296. Ueber die Bedeutung des Namens Hellespont bei den Geographen. A. Klotz. The name Ἑλλήσποντος was extended to the Aegean Sea only in the imagination of a grammarian who misinterpreted certain passages of poetry.

Pp. 297–306. Der Mythos von der Geburt des Dionysos in den Bakchen des Euripides. P. Corssen. Proposes ἐπείπερ for ἐκείνος (243), and perhaps λύων νιν for Διόνυσον (294).

Miszellen.—Pp. 307–9. J. M. Stahl. Zu den Ἰχνευταί des Sophokles. Κυνηγέσω (44) is formed from κυνηγέσσειν, not from κυνηγεῖν. Μόνον (265) refers to παῖδα, not to σπέος. In 296 read ἢ ὥς (= καὶ ὥς). In 322–3 read φάσματ' ἔγχορδ' ἐπανθεμίζει, and translate, "und vernehmliche Tongebilde schmückt sie auf den Saiten wiederum aus." In 324–6 read οὐ περὶ προνεύω . . . ὥς τοῦτ' ἔτεχνήσατο, and translate, "die Sache, wegen der ich mich bücke im Schritt, sei überzeugt, dass der Dämon, wer er auch sein mag, sie listig ins Werk gesetzt hat".—Pp. 309–12. L. Meister. Zu den kyprischen Alphabetinschriften (Le Bas—Waddington, 2725 and Newton, Inscr. Brit. Mus. II 152 n. 382).—Pp. 312–16. K. Preisendanz. Zu den griechischen Zauberpapyri. Textual notes on Pap. Mus. Lugd. Bat. J. 384.—Pp. 316–19. E. Hohl. Zur Historia Augusta (Vita Severi 17, 6). The influence of this passage is traced in Aur. Vict., Caes. 20, 10.—P. 319. W. A. Baehrens withdraws his statement (p. 153) that Bergk proposed to change the text of Diog. Laert. V 11.—P. 320. A. Brinkmann. Lückenbüsser. K. W. Krüger's proposal to read οὐ μέντοι Αἰγύπτιον γε is supported by a Rylands papyrus of the second century. In Diogenes of Apollonia, fr. 5 D, in Hippocr. 123, 21 K., and in Athen. XIII 604 a, the γε after μέντοι should be struck out.

Pp. 321–335. Ist die Alexandra dem Tragiker Lykophron abzusprechen? P. Corssen. A defence, against Beloch and others, of the traditional date of the poem.

Pp. 336–354. Zum Zeushymnus des Kallimachos. K. Ziegler. 1. Zeus is the god of kings—a view accepted by the astrologers in the Hellenistic period, probably in Egypt. 2. On

the liturgic use of *χαῖρε*. 3. The influence of Hesiod Pindar and Aeschylus on Callimachus.

Pp. 355-360. Zu Aristophanes Thesmophoriazusen. Paul Maas. In line 2 read *ἀλύνων*, in 277, *ἔα σπεῦδε*, in 604, *τὰρ* for *γὰρ* (and transpose 603 and 604), in 809, *οὐδ' ἄντος τοῦτό γε φήσει*.

Pp. 361-365. Zu Menander. Paul Maas. 1. Der Stilwechsel in der Erkennungsszene der Perikeiromene. 2. Nominativ statt Vokativ bei Frauennamen auf -is. 3. *παῦ* (proposed in Sam. 252, 333). 4. Citharistes 46 f. In 47 write *μηθαμῶς* (scil. *τοιαῦτα λογίζον*).

Pp. 366-394. Antiochos und Stratonike. Josef Mesk. A comparative study of the various versions of the story. Lucian's version, *De Dea Syr.* 17. 18, must be the closest to the original form. Directly or indirectly, the story was influenced by Euripides' *Hippolytus*.

Pp. 395-412. Die Märtyrerakten von Lugudunum 177 (Eusebius h. e. V 1 ff.). U. Kahrstedt.

Pp. 413-418. Zur Lehre von den Freilassungen in der römischen Kaiserzeit. S. Brassloff. Argues, from passages in Julian, Paulus and Modestin, that under the Empire manumission might be done by proxy.

Pp. 419-428. Handschriftliches zu Cicero's *De officiis*. C. A. Atzert. Description of a twelfth-century MS in the Royal Library at Brussels, No. 10036.

Pp. 429-447. Zu Curtius Rufus. W. A. Baehrens. On the prosody of the clausula, which agrees in many points with the prosody of Plautus. Application of the theories advanced to many passages of the text.

Pp. 448-452. In Sachen Abderas. M. L. Strack. Defence of the author's book *Die antiken Münzen von Thrakien*, I 1 (1912), against an attack by von Wilamowitz.

Miszellen.—P. 453. C. O. Zuretti. *Anth. Pal.* V 191. The *διπλοῦν γράμμα* is the letter s.—Pp. 453-454. S. Sudhaus. *Samia* 327. Read, *εἰσὶθ' εἰσω ταῦτ' ἀφείς*.—Pp. 455-459. S. Sudhaus. *Ciris* V. 48. Read, *impia* pro Stygiis est *quondam* *exterrita templis*. In *Culex*, 127, for *insigni* read *ignipedum*.—Pp. 459-461. P. E. Sonnenburg. *De Ciceronis officina*. Discussion of *Cat.* III 25. Both of the sentences "atque illae tamen omnes dissensiones" are not needed. The second one was probably written first, and the first one was written later to take its place.—Pp. 461-464. E. Hohl. Tacitus und der jüngere Plinius. On the relation between the Panegyricus of Pliny and the speech in Tacitus' *Histories*, I 15-16, about the

adoption of Piso. It cannot be proved that Tacitus' "adoption" speech is the earliest.

Pp. 465-476. Ὅτι und ὡς bei Plato als Hilfsmittel zur Bestimmung der Zeitfolge seiner Schriften. H. Kallenberg. A study of 'hiatus' in the last group of Plato's dialogues suggests that the Philebus is the earliest one of the group.

Pp. 477-514. Zur Kritik einiger ciceronischer Reden. A. Klotz. Textual notes on the speeches Cum Senatui gratias egit, Cum populo gratias egit, and De Domo sua.

Pp. 515-528. A che punto siamo con l'interpretazione dei testi etruschi? Elia Lattes. Notes on the relation of Etruscan to Oscan and Umbrian.

Pp. 529-537. Die Lokalhistorie von Sikyon bei Menaichmos, Pausanias und den Chronographen. F. Pfister.

Pp. 538-559. Die literarische Ueberlieferung des Prometheusmythos. W. Aly. The earliest references to Prometheus (Hesiod, Semonides, Sappho) suggest the existence of a 'Hymnos' on the Creation of Man. The Prometheus of Aeschylus is a new type.

Pp. 560-583. Die Ueberlieferungsgeschichte des Maximus Tyrius. H. Mutschmann. The archetype of our MSS is the Regius.

Pp. 584-595. Euripides Hypsipyle. E. Petersen.

Pp. 596-602. Strassburger literarische Papyri. W. Crönert. I. Ionisches Schriftwerk.

Pp. 603-609. Zu altitalischen Sprachdenkmälern. H. Ehrlich. I. Zum carmen arvale. II. Zur Fuciner Bronze.

Pp. 610-630. Beiträge zur Geschichte der antiken Schrift. A. Mentz. I. ὁ ὀξύρρυθρος χαρακτήρ. II. Die Entstehungszeit der griechischen Tachygraphie. The art seems to have been practised in Rome earlier than in Greece. III. Zur Geschichte der lateinischen Zahlzeichen. The statement in Isidore, Orig. I 22, "vulgares notas Ennius primus mille et centum invenit", means: "Ennius hat die Volksnoten M = mille und C = centum als erster erfunden". IV. Die Notensammlung Senecas.

Miszellen.—Pp. 631-2. J. M. Stahl. Zu Pindar. In frag. 221 Schroed. read *vaì θοᾶ <χθό>ν' ἀμείβων*.—Pp. 632-3. W. Crönert. Zu den Troerinnen des Euripides. Ἀμβρότα, 536, refers to Μοῦσα at the beginning of the chorus.—P. 634. E. Schwyzer. Die Inschrift von Nebi-Abel (Dittenberger IO. 606).—Pp. 635-6. Th. Birt. Hellespont. In the Ciris, 413, 'Hellespontus' means the Aegean (cp. Strabo, VII fr. 58). 'Amplectitur' is passive, and the line should read: "qua

curvus terris amplectitur Hellespontus".—Pp. 636-7. W. Aly. Zur Ueberlieferung des Dialogus. Note on Vat. 4498.—Pp. 638-9. K. Barwick. Nachtrag (to pp. 279 ff.). Textual notes on the Dialogus of Tacitus.—Pp. 639-40. A. Brinkmann. Lückenbüsser. 10. In BGU II 597 read: *φωσφόρε, φωσφορέουσα φίλον φῶς, φῶς φέρε λαμπάς*. 11. The verb *ἀρτικροτεῖν*, with the meaning of *συγκροτεῖν*, occurs in Strabo, XV 1, 32, p. 700. 12. At the beginning of Isidore's treatise *Institutionum Disciplinae*, read 'debet' (impersonal) for *debere*.

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GLOTTA: Band IV. (1912-13.)

Pp. 1-21. K. Witte, *Homerische Sprach- und Versgeschichte*. Die Entstehung der ionischen Langzeile. Summarizes the results of the author's studies published in previous volumes of *Glotta* (A. J. P. XXXIII (1912), 223, 473; XXXIV (1913), 227 sq., 231), and develops, mainly from them, the theory that the epic hexameter originated in the fusion of two shorter lines, of four and two feet respectively. (This theory was first expressed, very briefly, at *Glotta* III. 148, but is here for the first time fully set forth and defended.) "Alle Homerverse zerfallen in drei Kategorien, je nachdem sie entweder die bukolische Diärese oder die Hepthemimeres oder, bei Nichtvorhandensein dieser beiden Einschnitte, die weibliche Cäsur aufweisen" (p. 14). Of these only the first is original; the second is developed from the first, and the third from the second.

Pp. 22-49. E. Fraenkel, *Graeca-Latina*. 1) Grammatische und syntaktische Bemerkungen zu griech. *θέμις*. The original stem of the word (found Hom. and Thess.) was *θέμιστ-* (gen. *θέμιστος*, dat. *θέμιστι*). This was the weak grade of a compound noun, *θεμι-* (representing *θεμερο-*, see Wackernagel *Verm. Beitr.* 10 ff.) + *σῑῑ-*, the root of *ἵστημι* used without formative affix. In such root-nouns the weak grade shows a complete loss of the root-final (cf. Vedic *dhiyam-dhē*, dat. sg., <-*dhā*, etc.); *θέμιστος* and *θέμιστι* are therefore regular forms; by analogy with them *θέμις* (for **θεμιστος*) and *θέμιστα* were substituted for **θεμιστός* and **θεμιστόν*. In later Greek *θέμις* naturally followed the analogy of more familiar categories in its declension. It was originally concrete, as the name of a goddess ("die fest und unverbrüchlich Stehende"). [On this point cf. Kretschmer, below.] The occasional use of the word as a neuter is not original, as some have supposed, but secondary, being due to the analogy of such words as *θεμιτόν*, *πρέπον*, *ἐξόν*, *δίκαιον*, etc. 2) Zur Vereinigung zweier Synonyma zu einem Wortganzen.

Additional Greek and Slavic material to the "Iteratives, Blends and 'Streckformen'" quoted by Wood, *Modern Philology* IX. 2, 1 ff. (e. g. *καλαῖς*, a name for the cock, cf. *καλέω*, *αἰδῶ*; Russian *zhyllo-bylo*, "there lived—there was", i. e. "there lived once upon a time"). 3) Zu griech. *κλήζειν*, *κλείζειν* und aksl. *blagosloviti*, czech. *blahoslavie*, *blahoslaven*. Two cases of confusion between originally distinct word-groups whose meanings were similar. 4) Zu *ἀμφιανακτίζειν*. Slavic parallel. 5) Zum Wechsel von *-k-* und *-v-* Suffixen. 6) τὸ *νίκος* = ἡ *νίκη*. The neuter stem of the *κοινή* not merely a contamination of *νίκη* with etacized *νεῖκος* (Wackernagel), but a new formation under the analogy of *σθένος*, *κράτος*. The *s*-stem is found in compounds earlier than the *κοινή*. 7) *κνήστις* 'Rückgrat'. (Additional note on Glotta II. 1.) 8) Zum separativen Gebrauche abgeleiteter Verba. (Addition to Glotta III. 201 ff., 279.) 9) Lat. *primōrēs*. < *primus* with compv. suffix (so Sommer); cf. Eng. *former*, to OE. *formest*[a] = Gth. *frumists*. 10) Lat. *hibernum* > franz. *hivers*, ital. *inverno* und lat. *testimonium* > franz. *témoïn*, ital. *testimonio* 'Zeuge'. Substitution of a derivative adjective for original substantive; abstract becoming concrete. 11) Zur Verwendung der Adversativpartikel in Doppelfragen. Apropos of Lat. *an* for *at-ne*, *anne* (Skutsch); parallels from Gk. and Skt. 12) Zur Bezeichnung von Lokalitäten in den idg. Sprachen.

Pp. 50–51. P. Kretschmer, Zum Namen der Themis. *Θέμις* originally an earth-goddess, and only secondarily goddess of law and order; this fits Fraenkel's (above p. 22) etymology ('die fest Stehende') quite as well as the meaning F. thinks original.

Pp. 51–78. A. Rosenberg, Etruskisches. I. Zur etruskischen Wortbildung. On the etr. suffixes *-na*, *-u*, *-a*, *-ie* (and combinations thereof); W. Schulze has shown that gentile names were formed with them, but R. maintains that they had a much wider scope: 'prädikative Begriffe, die ein Ding in einen gewissen Kreis einordnen.... *ais* ist demnach Gottheit (= das "Gott sein"), *ais-na* ein Wesen, welches auf dieses Attribut Anspruch hat', etc. To the same group belongs *-ne*, which Torp wrongly maintained was a preterite formative. II. Zu den Agramer Mumienbinden. An ingenious and attractive study of the interpretation of this 'litany', producing a number of important results. Of especial interest are, for example, the identification of the Etr. expression for *deus animalis* (cf. Servius on Aen. III. 168), and the plausible identification of the affix *-m* as the Etr. relative pronoun.

Pp. 78–143. M. Lambertz, Zur Ausbreitung des Supernomen oder Signum im römischen Reiche. No distinction is observable between the terms *supernomen* and *signum* (a

second cognomen, for which even the word *cognomen* itself is sometimes loosely used). The second name frequently added with *quī et* (ὁ καί) in inscriptions is the same thing. This second name originated in various ways; it might be a translation into Greek or Latin of a barbaric given name, or an arbitrary substitute therefor, or a modification of the father's or husband's name (sometimes the father's name itself), or a nickname, pet-name, or the like; it might also be taken from the name of a club or association to which the person belonged (*Concordius*, etc.). L. combats the view of Diehl, according to which the *signum* is a different thing from the second name introduced by *qui et*, and is regularly a form in *-ius*, meaning a member of a society or guild. The facts do not bear out this distinction.—The appearance of fem. *signa* with the masc. ending *-ius* Diehl explained by the supposition that guild-members, both male and female, were called, as such, by masc. adjectives (*Concordius*, a member of the guild *Concordia*, whether man or woman). This L. rejects; he finds an explanation for the irregularity of gender in a very complicated—and unconvincing—combination of analogy and popular confusion of forms. (A much more likely explanation is given by Kretschmer, below, p. 207.) L. gives a very complete and interesting collection of examples, arranged by provinces of the empire.

Pp. 144–165. F. Hartmann, Die Behandlung der lateinischen Wortfamilien im Unterricht. Undertakes to show the usefulness for pedagogic—as well as scientific—purposes of detailed studies in the semantic development of words etymologically related. The theory is illustrated by discussions of the following groups: (1) *pēs*, *pedālis*, *pedārius*, *pedes*, *pedester*, *pedum*, *pedāre*, *antepēs*, *compēs*, *pedica* (> *peccāre*), *impedire*, *impedimenta*, *expedire*, *expeditiō*, *praepedire*, *oppidum*, *oppidō*. (2) *arx*, *arca*, *arcānus*, *arcēre*, *coercēre*, *exercēre*, *exercitus*, *exercitātus*, *exercitātiō*, *arma* (! derived from *arcēre*, as “Schutzwaffen”), *armārium*, *artus* (*arctus*), *disertus*, etc. (3) *tēla*, etc. (: *texere*). (4) *lavere*, *lavāre* and cognates.

Pp. 165–187. G. Herbig, Neue etruskische Funde aus Grotte S. Stefano und Montagna. Besides publishing the text of two new inscriptions (both very brief), H. discusses at length the meaning of the etr. forms in the suffix *-l* (*-al*), which he believes to be probably genitive case-forms in origin, but which in some cases “man infolge ihrer besonderen syntaktischen Verwendung nicht mehr als genitiv empfand”, so that to them sometimes “bei ausgesprochener genetivischer Verwendung von neuem das Genetiv-Suffix *-s* oder *-sa* antrat”. (Against the theory of E. Lattes, *Glotta* III. 166 ff., according to which *-l* or *-al* is an adjective-forming suffix.)

Pp. 187–200. F. Skutsch, *Der lateinische Accent*. The change from the IE. system of free accentuation to a universal expiratory accent on the first syllable is “gemeinitalisch”, but not “uritalisch”; it dates from about the 6th or 5th century B. C., and was due to direct influence from Etruscan. A study of Greek proper names in Etruscan shows that Etr. had the same strong stress on the first syllable, other syllables being reduced in a manner strikingly parallel to the Latin. In both languages unaccented short vowels were frequently lost entirely; in such cases an adjacent liquid or nasal became vocalized (Etr. *atlnta*; Lat. **agro-los* > **agrlos* > **agerlos* > *agellus*) the vocalic liquid or nasal became finally *er*, *en*, etc., in Latin. In other cases an unaccented vowel became reduced to a Schwa, which in Latin tended to become *i* in open, *e* in closed syllables. S. denies that unaccented *a*, for instance, could *directly* be changed to *e* or *i* as the result of expiratory accent; he thinks such conditions could only change *a* to a reduced vowel—call it Schwa—which then might, under the influence of different surrounding sounds, become *e*, *i*, *u*, etc. The further change in Latin accent, which resulted in the system found in historic times, occurred about the 4th century B. C., and S. thinks it may have been due to the influence of the Greek language (altho he admits there are grave difficulties in the way, and does not undertake a proof of the suggestion—which has been made previously by Kretschmer and others).

Pp. 200–206. P. Kretschmer, *Eingeritzte griechische Inschrift eines apulischen Gefässes*. Newly discovered vase with very archaic inscription (6th century!), apparently recording the owner's triumph in some sort of fight. K. reads: Ἀρκεσίλαφος ἀλόφη τυχαῖος (or τυχαίως) βόρκεον βλαμίνι(ν) τὰς πλε(ν)ράς ἱξαιθοινανίς†, and translates (omitting the last word): Arkesilavos aus Tyche drosch (oder Ark. drosch durch einen glücklichen Zufall?) oxenmässig dem Flamini(u)s (oder Blaminis) die Rippen

P. 207. P. Kretschmer, *Zu den weiblichen Signa auf-ius*. (Cf. Lambertz, above, p. 89.) An early case of the modern usage by which a woman takes the surname of husband or father without change of form (“Herr Fabricius; Frau, Fräulein Fabricius”—not Fabricia!).

P. 208. O. Lautensach, *πηγήκη—πηνίκη, πηνηκίζω—πηνηκίζω*. The forms with *η* alone are correct.

P. 208. P. Kretschmer, *Boiot. ἄσαντόν*. For *αὖσ-* by dissimilation, cf. *Agustus, asculto*.

Pp. 209–242. K. Witte, *Die Vokalcontraction bei Homer*. Uncontracted forms occurring in cases where we normally ex-

pect contraction are not voluntary concessions of the poets to the Ionic language of every day (Bechtel); such variations are to be explained by one of the three following principles: (1) Inflection of Homeric formulae (A. J. P. XXXIV (1913), 227 sq.) in certain parts of the verse, especially at the end of it; thus the accus. to *ἡμεῖς* and *ἡμῖν* is generally *ἡμέας* as a dissyllable (also gen. *ἡμέων*). (2) Late imitations of passages in which two vowels were originally uncontracted, but were misunderstood by the imitators as contracted (because so pronounced in the 'Umgangssprache' of their time). (3) Avoidance for metrical reasons of a tribrach or cretic; this is often found in connexion with (1) above, as in *ἡμέων*. Witte closes with some general remarks on methods of Homeric study; he argues the necessity of studying *all* the facts of the Homeric language, and the danger of basing generalizations about the relationship of different parts of the epics on one or two arbitrarily selected data.

Pp. 242-245. J. Wackernagel, *Varia*. 1. Zu Pind. Pyth. IV 250 (446). Read with Didymos τὰν Περίαιο φονόν <Christ: φονόν requirit Gildersleeve>. 2. Die Deminutivendung -άφιον. The *a* is long; in early examples it occurs exclusively after *ρ* and *ι*; cf. *ἐνλήφιον* (Hippocr.). 3. ὅσον ὅσον (NT), cf. Ar. Vesp. 213 ὅσον ὅσον στίλβην. 4. Zu Glotta III 44. Reply to criticism of Schmalz.

Pp. 245-248. E. Nachmanson, Ueber die Lautverbindung *μν*. Repeated cases of simplification to *μμ* (*μ*), *νν* (*ν*).

Pp. 249-253. A. Debrunner, Ἐπιούσιος. τὸν ἐπιούσιον (*ἄρτον*) in the Lord's prayer; = τὸν ἐπὶ τὴν οὔσαν (sc. *ἡμέραν*), "für den betreffenden Tag bestimmt".

Pp. 253-261. E. Löfstedt, Sprachliche und epigraphische Miscellen. Ten brief notes; among them (1) Pl. Poen. 659 *tu . . . agere tuam rem occasiost* (contamination of different modes of expression; text is sound). (6) Vulgar Latin *r* for *d*. (10) The collocation *bonus (et) optimus* (late Latin).

Pp. 261-262. V. Ussani, Ariamne = Ariadne. Further light on Glotta III 275 (A. J. P. XXXIV (1913), 230).

Pp. 262-265. A. Ehrenzweig, Zur Frage der Einreihung des neuen Bruchstückes des etruskischen Mumientextes. (Herbig, Abh. Bayr. Akad. ph-h. Kl. 25. 4.)

Pp. 265-280. W. A. Baehrens, Vermischtes über lateinischen Sprachgebrauch. I. *Perdux* Adjektiv nach *redux*. (Sext. Aurel. Victor. Liber de Caes. c. 33. 31; p. 112. 5 ff.) II. Ueber den Nominativus Absolutus. Occurs as early as Curtius (contrary to Schmalz's statement). III. Zu einer Form der Attraktion. *eo quo* for *eo quod* (late Latin). IV.

Bemerkenswerter Gebrauch des Singulars. Separative or distributive; as *vitam excellentium virorum*, and conversely *cum mulieris ingeniis* (Seneca; for *mulierum*). V. Einiges über unpersönliches *potest* und *debet*. VI. *prae* mit Accus. (By analogy with *propter*.) VII. *per*=*propter*. Occurs in Frontinus as well as later. VIII. *postquam*=*post*, and IX. *propter*=*pro*. Late Latin.

Pp. 280-293. R. Methner, Ueber den Gebrauch von *aliquis* in negativen und *quisquam* in affirmativen Sätzen. These usages are nowhere satisfactorily accounted for in the Latin grammars. "Aliquis, 'any one, it matters not who', is generally used in affirmative sentences. But it is also found in negative sentences, when the speaker does not simply represent a thing as unreal, but first pictures to himself the possibility of the thing in order forthwith to deny (or to dispute) this possibility". (Also, of course, when the negation applies not to the whole sentence but to a single part of it.) "Quisquam, 'any one at all', is generally used in negative sentences. But it is also found in non-negative sentences, when the speaker wishes to indicate a doubt as to the correctness of that which is contained in the sentence with quisquam, or wishes to make it appear as though he had such a doubt".

Pp. 294-299. H. Petersson, Lateinische und Griechische Etymologien. 1. Lat. *classis*, to ON. *hlaða* 'laden' etc. 2. Lat. *fullō* (:**fullāre* 'walken' > fr. *fouler* etc.) to Lith. *baldyti*, *baldas*, Swed. *bulta*, Eng. *bolt* etc. 3. Lat. *floccus* (for **flōcus*) to Germ. *Blahe* 'grobes Leintuch zur Bedeckung'. 4. Lat. *paedor*: Skt. *pāyus* 'After'. 5. Lat. *asser* for **arsser*: Lith. *arðai* 'Stangengerüst' etc. 6. Griech. *κίφος*: Skt. *çiphā* 'Rute'. 7. Griech. *ῥσός* 'Wurfspiess': Lat. *sudis* 'Spitze', '*sublica*' etc.

Pp. 299-302. R. G. Kent, Zu den orthographischen Regeln des Lucilius. Further defense of L.'s rule about *ei* and *i* (cf. AJP. 32. 272 ff.), against Sommer and Skutsch (Glotta I 309 f., III 353 f.).

Pp. 303-304. E. Weidner, *βάρβαρος*. <semit.-babyl. *barbaru* 'der Fremde'. [The author seems unaware that the Sanskrit language has a word *barbara-s*, also meaning 'foreigner, barbarian', whose original meaning was 'stammering'—clearly onomatopoetic.]

P. 304. P. Kretschmer, *Oppidum* <*ob*+*pedes*: *id quod pedibus obest*. (Cf. above p. 155 f.)

P. 305. Notice of the death of Franz Skutsch, whose place as coeditor of Glotta will be taken by W. Kroll.

Pp. 305-309. P. Kretschmer, Mythische Namen. 1. Achill.

<*ἄχιλος: ἄχος 'Trauer'; he rules over the Φθίες (: φθίω=φθίμενοι 'die Toten'); for the Μυρμιδόνες also cf. μύρμος' φόβος Hesych., so that we have in A. originally a sort of ruler of the dead! (Perhaps as 'der Frühverstorbene'.) 2. Nestor (νόστος, νέομαι): cannot well be other than one of those figures that symbolize the annual return of vegetation. 3. Kekrops. <κέρκοψ 'mit Schwanz versehen' (so represented in art). A chthonic demon.

Pp. 310-430. Literaturbericht für das Jahr 1910. Greek by P. Kretschmer; Italic by F. Hartmann and M. Lambertz.

Pp. 431-455. Indices by K. Witte.

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